

# THE WOMAN'S EXPONENT.

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## MRS. LOCKWOOD'S SPEECHES.

Mrs. Belya A. Lockwood has been up in the State of New York recently, and was there interviewed on the Mormon question by newspaper reporters. Mrs. Lockwood said:

"I spoke upon the Mormon question at last year's convention and also went before the Committee on Territories. For that the Mormon people passed me a resolution of thanks and also took up a collection and sent me \$100; but I cannot say that I am retained in their behalf thereby. I was Vice-President for the District of Columbia of the Woman's National Suffrage Association, and was this year asked to make a speech of thirty minutes before the convention on any subject that I should choose. I selected woman and her relation to trades and professions, and prepared myself to speak on it, with the knowledge of Miss Anthony and Mr. Sewell, Chairmen of the Executive Committee. The day before the Convention met, Miss Anthony saw me and said that my subject entrenched upon the subjects of some of the other ladies, and that as I could more readily change than any of them, she desired me to take up the subject of disfranchisement of the women of Utah and Wyoming, remarking, 'If you do not treat that subject, no one else will, as they have neither the knowledge nor the courage.' In my speech I made a legal argument against the passage of the Hear amendment to the Edmunds' bill, and the Cassidy bill. I showed that the Hear amendment, which contains a clause to disfranchise the women of Utah, is unconstitutional and inquisitorial; and that the Cassidy bill to wipe out the Legislature of the Territory, is an unwarranted usurpation of power by the general government. The portion of my speech which specially caused the commotion was when I compared the religions of the world, showing how they had their origin. Joseph Smith had but six followers. \* \* \*

In six years the Mormons increased to 15,000, and to-day they number over 100,000. The Methodist Church of America started with a membership of six persons, in St John Street, New York. Now its membership is 4,000,000. I showed the origin of Mohammedanism, precisely as that of the Mormon religion, and quoted that Mohammed said, 'If you do not believe that this book is from God, see if you can write a better one.' The Mohammedans now number 180,000,000. All these religions were persecuted, in the beginning, and my object was to show that to persecute a church was only to increase its membership. On this line of thought I said it was religious persecution that settled the shores of the rock bound New England and drove the Baptists out of Connecticut. The Government, I claimed, had no more right

to attack and despoil the Mormon Church than the Catholics or any other church. That policy in Utah where every man supports his wives and children is not so much worse than the policy in the District of Columbia where men retain their numerous wives, but refuse to recognize them or support them or their children. I don't believe in the Mormon religion any more than in the Mohammedan. I was educated a Methodist and have largely attended the Baptist Church. I don't know that I would swear by any of them. I am willing to accord to every person perfect freedom in political and religious matters."

Mrs. Lockwood, speaking of her alleged retainer by the Mormons, said: "I am the attorney and my credentials are filed, for the State of Panama. I was appointed by the Commissioner to look after the interests of that State. Whenever the liberties of the Mormon women of Utah are threatened, they telegraph or write to me, but it is not because I am a Mormon, but because I am a woman suffragist and a humanitarian."

"In regard to my speech at the convention, I may add that Miss Anthony arose and said to the audience that the Woman's Suffrage National Association had nothing to do with any legislation in Congress that treated men and women alike, upon which I begged pardon of the audience for not having discernment enough to distinguish the difference between the rights of men and the rights of women." Mrs. Lockwood prefers her position upon the question to that of Miss Anthony."

Joaquin Miller, when before the Committee on Territories at the National Capitol, where he had been summoned to speak on the subject of Mormonism, met with a lady lawyer, who had come purposely to speak on the same subject, Mrs. Lockwood, and he gives his idea of the woman and her speech, and as he is a very pleasant writer, although he does not know all about Mormonism, we will give his description in his own words, as his style is very humorous, and certainly original.

"She came with a whirr, a snap, consciousness and self-assertion that at once was a sort of challenge to battle. O, woman, woman! Don't you know that the day you succeed in making a soldier of yourself, you will have to fight for every inch of ground you get instead of having the whole earth given you, as it is now."

"She ran around among the chairs and tables and men, like a little speckled hen that had lost her last chicken."

"Then she flattered down beside the clerk, slammed down some books and saying, 'I am here to make a speech this morning,' proceeded to unroll papers and write furiously."

"The Committee was not yet in session, and I in conversation with a Member incidentally remarked that we had in early days coined gold in Oregon. She shot up, and not even deigning to look at me, she shouted: 'And that in the face of the Constitution, which says, No state shall coin money issue bills of credit.' Then the head dropped, the left hand flew, and the pen rattled over the paper."

"The Chairman called to order, the lady lawyer was at once on her feet; and shouted out her purpose to be heard on the momentous Mormon question: on motion of some one, fifteen minutes was allotted for her speech. Catching up her books, bag, and manuscript, hastening to the far end of the room, she took position just under the fox and rattlesnake, and laying down the papers she crossed her pretty hands and looked at us tranquilly, triumphantly, a long time under her gold rimmed glasses. This woman famous in the annals of this city, standing there with folded hands, under the ferocious fox of Oregon, had it all her own way at once. She

was pretty to begin with. No bangs; no frizzles; no foolishness at all in dress or address. Her heavy, grey hair was combed back in the old chaste style, and showed a splendid brow and fine, earnest face. All leaned forward and listened eagerly as she began, and as she went on for the first few minutes. Her English, her articulation, her elocution, all seemed perfect. I doubt if any man in Congress could use better language, or use it with more grace and precision. For the first fifteen minutes no man moved or spoke, but at twenty minutes she began to fall, to flounder about, to blunder. She had forgotten her place. And then, poor dear, she had undertaken to settle the whole stupendous Mormon question, the morality and immorality of it; to expound the Constitution, compare Congress to King George, all in fifteen minutes! No wonder she got beyond her depth. Men got impatient; they began to talk; some giggled as she soared and soared to her final appeal and got so high that she melted the wax of her wings and fell to the ground there under the gentle rattlesnake and the ferocious fox of the far off Oregon. Evidently the old member, who had muttered something not complimentary as she first entered, was like myself, thinking of old Rome. For as she gathered up her papers after forty minutes of able defence of the Mormon; and fluttered to her seat, he settled back and said to himself, "Great Caesar!"

"As a faithful chronicler of unique things here at our country's Capital, I am free to admit that there are many men, myself among the number, who could not have made, to save their lives, such a speech! The only real trouble about it all was in not knowing when to stop. At the end of twenty-five minutes the Chairman had to call her to order. She, womanlike, wanted to have the last word. She was allowed five minutes more, and took fifteen to end."

## TESTIMONY THAT CANNOT BE REFUTED.

A lecture was delivered by E. C. Brand, in the Saints' Chapel, Sunday evening, Feb. 3rd, 1884, on "celestial marriage frauds," as he terms it. I will say nothing about the first part of his lecture, nor the flimsy arguments he makes use of to sustain himself in his position as opponent to celestial marriage. His fourth question is, 'What shall we do with these women that have made affidavit that they were Joseph Smith's wives? Why, we shall cross examine them. He read to the audience my affidavit, and says, 'J. Adams denied performing the ceremony, in 1873, while in London, and in presence of Emma Smith, who also denies any knowledge of such a marriage, on her death bed.' Further on he says, 'One of the elite ladies of Ogden told me that she could swear that Hyrum Smith married or sealed four women to his brother Joseph, giving their names, etc.'

Now, I have often wondered, if they really wanted to learn the truth, why they did not come and put their questions to me. Instead of going to an "elite lady of Ogden," who made no pretence of knowing only by hearsay, and if she did vary a little from the truth, it is not so very strange, neither is it any proof that plural marriage is not of God, or that my affidavit is not true. I have made a statement of facts that I know; not of what I have heard or believe, but what is actual knowledge. I am not afraid of being cross questioned, but even if it were possible to make me contradict myself, it would not alter the facts. 'Facts are stubborn things,' and refuse to be obliterated. Facts cannot be destroyed, no matter how strong the proof or arguments may be, seemingly, that are brought to bear against them. Truth will stand bold and